THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth*" (JOHN 1: 14).

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THE CAUSE OF ZION IS PROSPERING.

ADDRESS GIVEN AT THE OPENING SESSION OF THE EIGHTY-NINTH SEMI-ANNUAL CONFERENCE OF THE CHURCH, BY PRESIDENT ANTHON H. LUND.

I BELIEVE I can answer for all present that we are most happy to have the privilege to see our beloved President with us again. I know that he has the prayers of his people, who are asking the Lord to restore him, to strengthen him and to relieve him of his sickness, and I hope that the prayers of the saints will be heard in his behalf, that we may again see him able to be with us, and again sit under his voice and hear his inspired instructions to us. The Lord bless President Smith and make him well.

I am glad this morning to see this sea of faces beaming with joy at beholding our President in the conference, and I believe that the Lord will bless His servants who shall address us this day. We can bring you the glad tidings that Zion is prospering, that the work is going forward, and I believe that the saints are making headway, both spiritually and temporally.

I received a few notes from Brother Wells, of the Presiding Bishopric. He tells us there has been an increase in the births, blessings, and baptisms in the stakes of Zion compared with the corresponding period of the previous year. A larger number of recommends for the temples have been issued for the first six months of this year than in the same length of time of any previous year. During the six months ending June 30th, there were performed in the temples 119,166 baptisms, and 119,400 endowments, sealings, and other ordinances.

We are pleased to see the people flocking to the temples. We know that they do this for an unselfish purpose. They go there to labor for others, and spend their means to get to the temples,

and yet I believe that all who attend to this work feel that they are paid in the present, though there will be a great reward for them in the future, when they shall meet their ancestors and friends, and be able to tell them what they have done for them in the temples. In working for others in the temples they themselves get strengthened in their faith. They feel that they are indeed helpers in the great work of salvation. Our Redeemer is the Author of the plan of salvation. He has given His life for us all, and has accomplished and finished the work given Him by His Father for the redemption of all His children who are willing to believe in Him as the Savior of the world. His is the only name given whereby salvation can be obtained. We are helping in this great work by doing for others that which they cannot do for themselves in their present condition. Millions of spirits who have occupied tabernacles upon the earth have not had the opportunity of hearing the voice of the servants of God, and have not even heard the name of Jesus Christ; but the plan of salvation, as framed in the eternal councils, was so broad that it provides the means of redemption for every soul that has lived or shall live upon this earth, who will accept its conditions.

The subject of doing work for the dead was revealed very early to the Prophet Joseph. In the first visit made to him by the angel, when Joseph was about eighteen years old, the angel explained the Scriptures to him and quoted the last chapter in the Old Testament, where Malachi refers to the coming of Elijah, who should turn the hearts of the fathers to the children, and the children's hearts to the fathers. Joseph may not have fully understood it then, but before his death the Spirit worked upon him to make things plain and to give the keys of this great principle to his fellow laborers, the apostles. And he was so impressed with the work that he calls it the "most glorious of all subjects belonging to the Everlasting Gospel." So I am glad to state to you that there has been progress in this matter; that the saints are influenced by the spirit of salvation for the dead, and are accomplishing a great work in the temples.

There has been a larger attendance at Sacrament meetings in the six months ending June 30th, than during any other similar period since reports were kept. We are pleased to hear this, and we want to say to the Latter-day Saints that none of them should be satisfied to stay at home and not attend the Sacrament meetings. Do not feel that you can get along just as well without as with attendance at these meetings. It is a great loss to those who stay away. You go there to worship God, to be instructed in His ways, and to renew your covenants with Him. In partaking of the Sacrament you make the promise that you will take upon you the name of the Son of God, that you will always remember Him and keep His commandments which He has given you, and then the promise is that you will have His Spirit to be with you.

You cannot progress spiritually if you do not partake of these holy things, and doing it will strengthen and inspire you during the week days; and, therefore, let us all feel that it is our duty to attend Sacrament meetings and thereby help to build up one another in our holy faith.

The attendance at weekly priesthood meetings has fallen off, in consequence of a large number being in military service. Many of our boys who hold the priesthood have been called to go in defense of our Country. Willingly they have accepted the call, and I believe that they will do honor to their parents by noble devotion to the cause of their Country, by their righteous living, and by the example they will show to others. We pray that God will be with them, shield and protect them, and that we may have the joy to see them come back pure and good, as they left us.

There are fifty-six thousand holding the priesthood. Of these there are fifteen thousand who are not able to do much active labor, mostly on account of age, infirmity or sickness, or by reason of their occupation or absence from home on military service.

I thought these few items would be interesting to us all. They were just handed to me.

Our missionary work, brethren and sisters, is still progressing. In the different missions of the United States a good work is being done. We still have a goodly number laboring in these missions, and they are meeting with success and performing their labors to the satisfaction of their presidents. In the neutral countries, in Europe, we are hindered somewhat in keeping up the usual number of missionaries. At present we have very few in the Scandinavian countries and in Holland, and we have not any over in Turkey. The elders have been withdrawn from there on account of the unsafety to strangers, and especially Americans, in that country. In Norway, Denmark, and Sweden, we have but thirteen missionaries left, where we used to have a hundred or more. Much work, therefore, is resting upon these few men, and most of them have been longer than usual in the missionary field. The expenses now are double what they used to be, and this makes it quite hard for them to meet the cost of living, but they are willing to do what they can to keep up the work. At present the governments of these countries do not want aliens to come and take up residence with them. I suppose the reason for this is mostly of an economic nature. They want to save provisions at home, and not have aliens to come from other countries to settle there and thus increase their burdens. I do not think it is on account of their being "Mormons" that our elders cannot be admitted. I believe they are just as free to come as other people, but when one comes into a city in Norway, he is only allowed to stay two or three days, and then he must travel farther. This would prevent our missionaries from taking charge of branches

and conferences. We hope that some arrangement can be made whereby a few experienced elders may be permitted to go there and take charge of the work. We can use quite a number of our local men there to labor in the work, but very few of them are able to support themselves as our missionaries from home do. Hence we are limited in using many of them, but the work will go ahead. I remember the time when we had no elders from Zion laboring with us in Scandinavia, and yet the work progressed. The Lord cannot be stayed in carrying out His purposes.

In Australia and New Zealand we were prohibited from sending more elders there, but this has been modified. The matter has been taken up in Washington with the representatives of those countries, and they have given us permission to send elders to replace those who are released, so that we can keep up the work on that side of the globe. On the islands of the sea we have not been hindered much, and the work is progressing there. Our elders who go there are a blessing to the natives, not only in preaching and in spiritual matters, but also in temporal things. For instance, in Tahiti, at the pearl-fishing season, it has been the custom for the natives to get their supplies from the merchants who allow them to keep an open account. The natives are not careful in their buyings, and often find their indebtedness far in excess of their wages, and, therefore, are under the necessity of working another season to pay the bills due their creditors, and then again obtain their supplies on credit. President Ernest C. Rossiter, who presides over the members of our Church in Tahiti, and some of the elders laboring there, now accompany those of our people who are engaged in diving for the pearl oysters. They encourage the natives not to run in debt, and they help them to get their supplies at wholesale rates. The consequence has been that when the fishing season is over they draw their wages and are no longer in the bondage of debt. The elders hold meetings and encourage their members to resist temptations and live lives of Latter-day Saints. Workers, not members of the Church, see the beneficial results of this move, and are trying to follow the same course. The same way on other islands, the elders are trying to teach the people a better way of living, temporally as well as spiritually.

We have one of the best mission fields right here on this Temple block, where Brother Goddard and his assistants are laboring diligently in explaining the principles to tourists who come here to see what the "Mormons" have done and to learn what they believe. They ask many questions, which guides are always ready to answer, in explanation of our belief, and many of them go away without the prejudice against us which they entertained when they came. We have found the effect of this Temple block service in the different missions. When our elders chance to enter the homes of these visitors they have invited them in, treated them

kindly, and told them what a splendid time they had in Salt Lake City, and how pleased they were to hear the gospel explained to them by our guides. In this tabernacle we have recitals during the summer. Brother McClellan and his assistant organists are doing a splendid work here. People come and listen to the great organ, they hear the beautiful music, and many have been moved even to tears. So that when they go away they cannot believe the stories that the "Mormons" are such an ignorant, uncultured people, as some have tried to portray them. They remember with pleasure what has been done for them.

In the mission fields, now that so many of our young men have had to come home and go into the army, we have been assisted very much by our young women, who have gone out and filled missions. They also are successful in tracting, in meeting the people and getting into their homes. Those who may be afraid of the elders, cannot believe that these innocent girls can come for any purpose of deceiving, and they are willing to listen to them, and many have been brought to believe in the truth by the simple testimonies borne by these young women who have accepted missions. The Lord bless them and make them successful in their labors.

This duty of informing the world concerning our belief and warning them of what is coming, rests upon the Latter-day Saints. If you read the 33rd chapter of Ezekiel, you can see what the Lord says against those who are watchmen and not performing their duties. If the people are warned and do not heed the warning, the Lord says their blood will be upon themselves, but if they are not warned and the watchman has been careless in failing to give them the warning, the blood will be upon his skirts. Now, we elders of Israel do not want to incur any blame or punishment because of neglect of duties in regard to informing the world. We cannot send our young men. We shall be obliged therefore to call on our experienced elders, many of whom have performed excellent missions before. When we ask them to go to-day we find in some cases that their circumstances are such that they cannot go. But we have a great many who have not been on missions, and perhaps are not suitable for missionary life, but who could do their duty by helping some of these able and experienced men to go and preach the gospel. It would not cost much: it is a good way of using the mammon of unrighteousness to make friends for us hereafter, as alluded to by Jesus. Why, in the early days of the Church when we sent men out as missionaries, they went without purse or scrip. I remember two elders who were sent to a large city in Norway; one was a good speaker, the other was not much of a speaker, but he was a good tailor. He took work and he supported his fellow missionary, and they laid the foundation of a splendid branch, and so wherever the elders were sent they were willing to work for the furtherance of the cause. They

would labor with their hands and give all they made to help in this work. However, we do not go so far as this at home. Many of our brethren who have been blessed temporally would feel more blessed if they would use some of their means to have a good elder go on a mission and labor where we are under the necessity of sending missionaries.

Now, brethren, I am afraid my voice does not reach you all. I am glad to see this congregation. I know that you came to learn more of the ways of the Lord and to worship Him. What a splendid thing it was that the Lord, in the very opening revelation, in April, 1830, gave us the command that we should meet in conference every three months, or at times appointed. We come together, we meet friends, we talk over past times; those who are a little wayward get strengthened and encouraged to take a right course, and the saints rejoice in learning what the Church is doing, and to know that they are in accord with the spirit of the work.

When the tribes of Israel rebelled in the days of Rehoboam they followed Jeroboam, who led them into idolatry. A few years before they had helped to build that beautiful temple, Solomon's Temple, and they had rejoiced in going there. It was a command of God that they should go every year and make an offering in the temple of the Lord. Jeroboam realized what that meant. If his subjects should go to Jerusalem, they would soon go back again and join with the two tribes in their worship, and his power over them would be lost, so he established places of worship on mountains in his own country to keep them away from the temple of God in Jerusalem.

Now, we love to see our people come here to our conferences, and we know that they feel blessed in coming, and that when they return home the spirit of the conference will accompany them.

God bless you, brethren and sisters, and help us to be faithful and true in our covenants with the Lord, and so to live that when life is ended we may feel that we have done the best we have understood, I ask in the name of Jesus. Amen.

In Christ we see the strength of achievement, and the strength of endurance. He moved with a calm majesty, like the sun. The bloody sweat, and the crown of thorns, and the cross, were full in His eyes; but He was obedient unto death. In His perfect self-sacrifice we see the perfection of strength: in the love that prompted it we see the perfection of beauty. This combination of self-sacrifice and love must be commenced in every Christian; and when it shall be in its spirit complete in him, then will he also be perfect in strength and beauty.—Mark Hopkins.

An act of yours is not simply the thing you do, but it is also the way you do it.—Phillips Brooks.

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 25TH, 1918.

Conferences.	Conference Presidents.	Missionaries					Local Priesthood.					Members.	Children under 8 years old.	Total No of Souls.	Baptized.	Excommunicated	Died	Answered Calls While Tracting.	Invitations In While Tracting.	Gospel Conversations.	Tracts Distributed.	Pamphlets Distributed.	Copies of Book of Mormon Distributed.	Other Stan'rd Church Works Distributed.	Meetings Held.
		Apostle	H. Priests	Seventies.	Elders	Ladies	H Priests	Elders.	Priests	Teachers.	Deacons.														
Birmingham...	Joseph H. Ririe.				2			18	20	16	26	672	169	921	7		7	9568	59	1784	34336	998	6	10	750
Bristol	S. H. Winter....			2				19	9	7	14	284	68	401	10		10	5009	13	1146	46421	452	2	2	710
Hull	John H. Wilding			1	1			15	13	7	13	272	37	357	6	1	9	8576	16	1044	32122	360	8	7	627
Irish	Sidney L. Wyatt			1	1			13	12	2	11	223	52	313	41		2	6403	93	584	30490	1066	13	1	413
Leeds	Joseph S. Nelson				2			22	25	21	54	803	148	1073	30		12	4116	10	688	22100	375	7	7	1132
Liverpool	W. E. Bodily....				2			12	26	10	28	596	99	771	8	1	6	12769	34	1051	47498	459	4	5	702
London	J. G. McKay.....			1	2		1	38	25	4	32	915	131	1146	50	2	10	4236	7	1315	26631	366	36	22	2284
Manchester ...	E. O. Perkins....				2			22	30	9	26	598	47	732	22		7	3859	22	1254	38512	762	14	12	999
Newcastle	W. J. Loosle.....			1				13	21	9	36	465	122	666	16		11	5580	52	1264	25180	531	3	9	1021
Norwich	O. L. Anderson..				2			9	16		7	140	12	184	11		4	1375	116	757	28174	710	12	2	596
Nottingham ...	C. A. Welchman			1	1			26	23	10	22	409	75	565	12		4	1256	6	397	16726	372	23	16	770
Scottish	Leslie T. Harper			1	1			23	9	10	22	501	89	654	22	2	2	21121	43	1204	38729	1157	12	10	469
Sheffield	David A. Owen..				2			14	13	8	17	332	66	450	13		4	1676	15	770	28044	546	6	5	452
L'pool Office...		1	2		1	1																			
	Totals	1	2	8	19	1	1	244	242	113	308	6210	1115	8233	248	6	88	85554	486	13258	414963	8154	146	108	10925
Local Priesthood...					3															8031	34309	2214	115	123	*9266
Lady Missionaries						1												188958	968	11909	436061	3543	219	211	
	Grand Totals ...	1	2	8	22	2												274512	1454	33198	885333	13911	480	442	10925

* Included in "10925."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 23, 1919.

EDITORIAL.

A PRAYER ON THE MOUNT OF OLIVES.

In view of the events of the past year, by which the future of Palestine has been influenced in a manner hardly dreamed of by anybody, the story of the dedication of the Holy Land for the gathering of the scattered children of Jacob has new interest.

At the April conference of the Church, held at Nauvoo, in the year 1840, two Apostles were called to go to Palestine and bless the country and dedicate it by means of prayer. It appears that Elder Orson Hyde, for some time had been moved upon by the Spirit to gather all the information he could respecting the Hebrew people, their history and their faith, and that he had a desire to visit the Holy Land. He was, therefore, well prepared for the mission when he received the call. He left Nauvoo on the 15th of April, 1840, for Jerusalem, and was joined by Elder John E. Page, at Lima, the following day.

The Prophet Joseph, on May 14th, 1840, wrote a letter to the two missionaries concerning their journey. He reminded them of the importance of the mission. "If," he said, "there is anything calculated to interest the mind of the saints, to awaken in them the finest sensibilities, and arouse them to enterprise and exertion, surely it is the great and precious promises made by our heavenly Father to the children of Abraham; and those engaged in seeking the outcasts of Israel and the dispersed of Judah, cannot fail to enjoy the Spirit of the Lord and have the choicest blessings of Heaven rest upon them in copious effusions."

It should be remembered that the Prophet Joseph and his associates were interested in the restoration of the chosen race to the land of promise at a time when very few Bible readers looked forward to a literal gathering of Israel, the majority of Christians believing only in a "spiritual" restoration. They were taught by the Spirit of the Lord. Therefore, they were far ahead of their time, and could blaze out the path that others after them have traveled.

Elder Orson Hyde arrived in Jerusalem, after an eventful and perilous journey, and on the 24th of October, 1841, he rose early, and, as soon as the gates of the city were opened, crossed over the brook Kedron and ascended the Mount of Olives, and there he engaged in prayer and made a record of it, as he had been shown, in a vision.

In this truly remarkable prayer, Elder Hyde first reverently addressed the Almighty, in these words:

"O Thou, who art from everlasting to everlasting, eternally and unchangeably the same, even God, who rulest in the heavens above and controlest the destinies of men on the earth, wilt Thou not condescend, through Thine infinite goodness and royal favor, to listen to the prayer of Thy servant which he this day offers up unto Thee in the name of Thy Holy Child Jesus, upon this land, where the Sun of Righteousness set in blood, and Thine Anointed expired."

He then confessed his sins and imperfections and asked for aid to overcome all weaknesses. Following this, he rendered thanks for the divine care that had been over him during his journey on land and sea, and then he continued:

"O Thou who didst covenant with Abraham, Thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that Thou wouldst not only give them this land for an everlasting inheritance, but that Thou wouldst also remember their seed forever! Abraham, Isaac, and Jacob have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfilment of those promises which Thou didst make concerning them; and even this land, which once poured forth Nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of Him who never sinned.

"Grant, therefore, O Lord, in the name of Thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of the people. Do Thou take from them their stony heart, and give them a heart of flesh; and may the sun of Thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tears of sorrow from their eyes.

"Thou, O Lord, did once move upon the heart of Cyrus to show

favor unto Jerusalem and her children. Do Thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see Thy righteous purposes executed in relation thereto. Let them know that it is Thy good pleasure to restore the kingdom unto Israel, raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David Thy servant, even a descendant from the loins of ancient David, to be their king.

"Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favor in Thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them; but let the glory of Israel overshadow them, and the power of the Highest protect them, while that nation or kingdom that will not serve Thee in this glorious work must perish, according to Thy word—'Yea, those nations shall be utterly wasted.'"

Elder Hyde prayed for all who had aided him in undertaking the journey, for his family, for Zion with all her stakes and assemblies, and for the First Presidency of the Church, and he closed as follows:

"Give us [the Twelve], therefore, strength according to our day, and help us to bear a faithful testimony of Jesus and His gospel, to finish with fidelity and honor the work which Thou hast given us to do, and then give us a place in Thy glorious kingdom. And let this blessing rest upon every faithful officer and member of Thy Church. And all the glory and honor will be ascribed unto God and the Lamb forever and ever. Amen."

It will be noticed that Elder Orson Hyde prayed that the barrenness and sterility of the land might be removed.

This prayer has been answered in a truly miraculous manner. Since the time of this dedication numerous colonies have been established, by Christians and by Jews, all quite prosperous. Agricultural schools have been built, and are well attended. The early rain and the late rain have come with regularity, and vineyards, orange groves, olive trees, and grain fields have sprung up as by magic where formerly were seen a struggling vegetation and ruins of a past glory.

Elder Orson Hyde also prayed that the kings of the earth would be inspired to look with favor upon Jerusalem and her children, as did Cyrus of old. This prayer has also been answered.

It is only a few months since the chief city of Palestine was entered by British forces, and yet it has already been transformed into a "New Jerusalem." From a city of squalor and poverty under Turkish rule, it has changed to a city of cleanliness, industrial activity and content. Impartial and sympathetic justice maintains order and protects property; intelligent direction finds useful labor at good wages for all the unemployed; the sick are cared for; schools are organized; sanitation is provided. Roads

are being built in the city and from it to neighboring points; the whole occupied region of Southern Palestine is being improved. The shepherds who watch their flocks on the Judean plains, rejoice in the fact that they can pursue their pastoral occupation in a hitherto unknown security. And not least among the blessings is the relief from extortion by the Turkish officials, who collected taxes and fines and tributes whenever they needed the money.

Palestine has a glorious future before it. The Prophet Isaiah describes the era that is coming as "new heavens and a new earth," for as a result of the redemption of Zion and Jerusalem, and the gathering of God's people in the localities selected by the Almighty for that purpose, in the western as well as the eastern hemisphere, there will arise a "new world," as it were. The continual competition in the struggle for existence will be no more. There will be a new life without vain strife, bitter disappointments, and carking care, but full of devotion to the things that belong to the kingdom of God, and consequent happiness.

Such are the pictures of the future which the prophets draw before us, and we can see now that the time is coming when they will be made realities.

The inspired prayer offered upon the Mount of Olives by Elder Orson Hyde and other elders who have visited that sacred spot, have been heard, and the prophecies will be fulfilled to the very letter.

J. M. S.

THE GARDEN OF GOD.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15: 13).

This significant and comprehensive avowal by the Lord Jesus Christ while in the flesh was spoken by way of rejoinder to a report from certain disciples that the Pharisees were offended at His doctrine. Some of the learned scribes and punctilious Pharisees had voiced the criticism that our Lord's disciples were in transgression because they ignored the tradition respecting the ceremonial washing of hands. The Master's rebuke was incisive and severe. He demanded of the canstical complainers: "Why do ye also transgress the commandment of God by your tradition?" And He cited the glaring instance of the then current violation of the divine command respecting the honor due to parents from their children, as occasioned by the hierarchic vagary of the Corban practice, by which undutiful children were enabled to escape their filial obligations. Then, calling to the multitude, He loudly proclaimed, in denunciation of the unlawful exaction of arbitrary

rule: "Hear and understand: Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man."

Who that heard could fail to note the clear differentiation between man-made rules and divine law, between human tradition and the commandments of God?

Then followed the sweeping declaration cited above. What were the plants of Pharisaical tradition but noxious tares, doomed to be rooted up and burned?

Only the wheat of divine planting shall be gathered into the garner of the Lord. But, as so impressively taught in parable, the wholesome grain and the poisonous tares are allowed to grow together for a season, lest perchance the premature extirpation of the weeds imperil the wheat.

Nations and kingdoms rise and fall, sometimes by God's immediate direction and through the instrumentality of men foreordained to the occasion, sometimes by divine permission or allowance incident to the exercise of individual or national agency.

I cannot believe that God ever planted the noisome fungus of tyranny or kingly despotism. Nevertheless it has been permitted to flourish rankly in the soil of ignorance and false tradition; and its spores have been surreptitiously scattered even in the fields of fair freedom's flowers.

With God as with man, there is a time of seeding and a time of harvest. Only now has the world been even measurably prepared for government based on the consent of the people, for the kind of government that shall yet be established in other lands as it has been already developed in America. Fifty, twenty, aye, even ten years ago, to have attempted forcibly to uproot the weeds of autocracy would have endangered the precious wheat of real democracy. There is a dominant element of timeliness in all the works of God. Verily, He doeth all things well, and in propitious season.

Have you never read that in the last days all things shall be in commotion? We live in the predicted time of shaking, when every unstable structure shall totter, and only such as are established upon an eternal foundation shall stand. The writer of the Epistle to the Hebrews so understood, as witness his admonitory precept:

"See that ye refuse not him that speaketh."

The reference is to Christ.

"For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Hebrews 12: 25-7).

The things of God are not to be shaken even by the boom of man's heaviest artillery; they shall abide in spite of bomb and shell. But the works of human craft shall be shattered. Not only so as to material structures, but likewise man's sophistries, erroneous theories, conjectures, philosophy, and such science as is falsely so called.

Institutions of human origin may persist long years, but shall surely come to an end. In and after the resurrection they shall have neither place nor name. Institutions established by the authority of heaven alone can endure.

To administer in the ordinances of God requires an authority distinctively different from any that man can originate or arrogate to himself. Let Cæsar regulate the things of Cæsar, if you will, but let not Cæsar essay to administer the things of God. The Gospel of Jesus Christ is eternal, it shall never be destroyed nor shaken. The laws of God are immutable and compliance therewith, in mode as well as in spirit, is indispensable to salvation. Thus hath the Lord decreed:

"Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or, will I receive at your hands that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord. And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God. For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed" (Doctrine and Covenants 132).

BRITAIN'S DAY.

SATURDAY, DECEMBER 7TH, 1918.

BY THE HON. CHARLES W. PENROSE, UTAH STATE CHAIRMAN.

THIS is "Britain's Day." It is so denominated by a national committee of which Judge Alton B. Parker is chairman, with headquarters at Hotel Belmont, New York. This organization is associated with the national committee of patriotic services at Washington, D. C. The 7th and the 8th of December, 1918, are named as the dates for a general celebration throughout this country in honor of the great services rendered by Great Britain during the recent struggle of the Allied nations against the common foe. The executives of the several states in the Union

have supervision of these affairs in their respective spheres. Governor Simon Bamberger has appointed committees for the several counties of this state, in co-operation with a state chairman. Utah would hold public celebrations to-day and to-morrow in each county, were it not for the prevalence of the terrible scourge that is spreading its evil influence over the land. The health authorities have rightly established regulations which forbid assembling of large numbers of people under present conditions, and the chairmen of the county committees have communicated with the state chairman their desire to conform to these restrictions. It is on that account that such ceremonies as were planned and intended for the observance of Britain's Day have been postponed. As soon as it is advisable for Utah to add her encomiums to those uttered by the other states, due notice will be given to the public.

Although fully in sympathy with the movement in honor of Great Britain's heroic and wonderful achievements in the gigantic struggle for liberty which is now being crowned with glorious success, Utah cannot join at present in these public national acclaims, with music, oratory, and flag-waving display. Her people are not blind to the eminent service of Great Britain in winning the war against monstrous tyranny and inexcusable ambition. The British blood that flows in the veins of many citizens of this state, either directly from British birth or indirectly from British ancestry, glows with affection and burns with pride for dear old England, or bonny Scotland, or gallant Ireland, or whole-souled Wales, or loyal colonial dependencies of the empire on which the sun never sets, to which it may be traced. And even if now bound by lasting ties and freemen's choice to the grandest government ever set up on the earth, they still glory in Great Britain's past as the evangel of human liberty, its present as the victorious champion on land and sea, and its future which is looming up to the prophetic eye as a grand leader in the league of nations to be united for world-wide popular sovereignty.

This is not the time, nor is there space at command, to recall in any detail the fight for freedom by the Barons at Runnymede that gave to the world the Magna Charta, which proved to be the very foundation of the governmental systems developing into the best of to-day. Nor to touch on the gradual march of the Commons in their curbing of the power of the Peers and limiting the might of the Crown, thus leading on to the sway of Democracy. Nor yet to show how much of the grandest Constitution, the fundamental principles of which are destined to govern the world, entered into its composition by adopting and blending into its body principles battled for and won by Britain's statesmen, through centuries of parliamentary warfare. But we may just refer to some of the signal triumphs of Great Britain on land and sea: In the battles of the Crusaders: in the sweeping destruction

of the Spanish Armada; in the long War of the Peninsula; in the victories of Nelson; in the triumph at Waterloo; and now in the splendid services of the British troops in France and Flanders, holding back the invading Huns in their robbers' rush upon Belgium; and not only pouring troops into action against the assaults upon Italy, Serbia, Greece, and other nations, but in massing the Navy at points which prevented the German warships from sailing forth to prey upon the freedom of the seas, by bottling them up in Kiel harbor, holding the cork with grim determination, and sending to depths of death such dreadnoughts as attempted to escape.

In my boyhood's days English urchins used to sing the sailor's song:

"'Twas in Trafalgar's bay, we saw the Frenchmen lay—
Each heart was bounding then.
We scorned the foreign yoke; our ships were British oak;
And hearts of oak her men.
Brave Nelson marked them on the wave.
Three cheers our gallant seamen gave,
For England, home and beauty.
For England, home and beauty.
Along the line the signal ran:
England expects every man
This day will do his duty;
This day will do his duty."

During the recent cruel war, every man in the British navy surely did his duty. And that great feat in the North Sea did more to cripple the German power than has appeared on the surface, yet without it history would have a far different story to tell than that of the creeping surrender of the German fleet to the gallant tars that had kept them close in port, and the turning over of the underseas monsters that, like sea-rats, bit their venomous bite, then fled in cowardice to their hiding holes. The old refrain: "Rule Britannia! Britannia rules the waves," is renewed and may be sung again as gleefully as of yore. But its rule will be in union with the navies of America and the Allies, while the Union Jack will float in friendship with the Star-spangled Banner. In glorifying Great Britain, whether to-day or hereafter, it must be understood and acknowledged that these encomiums take in, not only England, Ireland, Scotland, and Wales, but the brave soldiers and sailors of Canada, Newfoundland, Australia, and New Zealand, South Africa and other dependencies, who fought on land or sea under the British standard.

To many citizens of Utah the great feat of British valor in Palestine is of especial interest. They have looked forward for many years with full faith and desire for the liberation of the Holy Land from the domination of the Turk and its restoration to Judah. The armies of Great Britain have added to their splendid

achievements the march upon and occupation of Palestine. All honor to the general and his men who have brought about that grand event! Glory be to God and the hosts of the Allies who have accomplished this fulfilment of ancient and modern prophecy! May peace and plenty come to Old England, from John O'Groats to Land's End, from Hull to Holyhead, from the white cliffs of Dover to the green shores of Erin and the Isle of Man; and may the union now formed between the Mother Country and her mighty ally and offspring of the Western hemisphere, be cemented forever for their glory and the welfare of humanity redeemed from slavery and oppression and rejoicing in light and life and liberty universal.

CHARLES W. PENROSE.
State Chairman.
In behalf of Britain's Day Committee.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Manchester conference have recently been removed from 110, Gainsborough Avenue, Coppice, Oldham, to 9 Fernleaf Street, Moss Side, Manchester.

Appointment.—Elder Frank Alexander, of Norwich Road, Chedgrave, Loddon, near Norwich, Norwich conference, has accepted a call to labor as a regular missionary in the British mission. He was set apart by President George F. Richards at Hull, January 11th, 1919, and appointed to the Hull conference.

DIED.

CLARK.—Word has just been received that Brother William Clark, of the Grimsby branch, Hull conference, died on October 1st, 1918, in the Hull hospital, of tumour, after spending three years of service in the navy. He was born October 12th, 1894; baptized November 28th, 1916, by Elder William F. Langton, and confirmed the same day by Elder Reginald White.

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